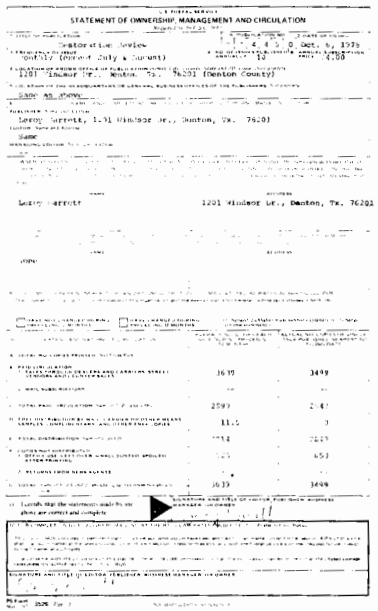
My wife and I considered subscribing twice to avoid conflict over who gets the latest issue out of the mailbox. It has strengthened us in the midst of much turmoil. —*Pat Howe, Forrest City, AZ*

His providence has always guided me through various experiences, and I have been ever thankful to Him and His faithful believers for my life in this country. I have made many good friends in the Church of Christ and in the Christian Church, and even some good Jewish scholars. I shall be still teaching in Emmanuel School of Religion next year with somewhat reduced teaching load. The revised and enlarged edition of my *An Elder's Public Prayers* will be published this fall probably, and I plan to be writing another book on the prophets of Israel. — *Toyozo W. Nakarai, Milligan College, TN.*

The annual Saint Louis Forum, which seeks to bring together for discussion, representatives of all segments of the restoration movement, will be held at Saint Louis Christian College, 1360 Grandview Drive, Florissant, Missouri 63033, December 28, 29. The opening session will begin at 2:00 p.m. on December 28, and will be followed by another session that night, and three sessions on December 29.

Housing may be secured in motels in the vicinity of the school. For further information write Charles Boatman at the school address or call hime at (314) 741-9898. You are invited to attend and have your confidence in brotherhood and fellowship restored.


STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION

We welcome 196 new readers this month. Most of these have been introduced by our friends who take advantage of our club rate of five names for only 10.00, some sending longer lists. At the rate of only 2.00 per name per year in clubs of five or more we are persuaded that others of you might do this. Our most appreciative readers are often introduced to the paper in this manner. We do all the mailing from here, all year long, so you only need send us names and addresses with zip code (but don't guess; we'll supply the zip if you are not sure). If you want a bundle sent to you at the same rate, we shall be pleased to do that also. We have abundant evidence that we are being read carefully, critically, and sometimes astonishingly. So, we invite you to help us to astonish a few more!

We apologise for a late paper this time around. We are a small-time operation and are vulnerable to such things as the printer having a siege of illness.

CECIL HOOK
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RESTORATION REVIEW

Leroy Garrett, Editor

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The Ancient Order . . .

HOW DID THEY LIVE?

In his classic work on *Institutes of Ecclesiastical History,* John Laurence von Mosheim observes that "The whole Christian Religion is comprehended in two parts; one of which teaches *what is to be believed* upon Divine subjects; the other, *how we ought to live.* The apostles ordinarily call the former *the mystery,* or *the truth,* the latter *godliness.*" It is the latter, the *godliness* of the primitive church that concerns us in this short essay.

Mosheim goes on to point out that their lives were marked by plainness and simplicity, as was the manner of their teaching. Unlike the philosophers of their day, the Christian teachers avoided all the precepts of human art and rhetoric. Their doctrines were not worked into any scientific or regular system. For some time the apostolic letters were not even collected, and when they were it was in the simplest manner, circulating as they did from church to church, read and prized like love letters more than theological essays, of which the humble saints knew nothing.

As an example of their simple manners Mosheim notes that baptism, "by immersing the candidates wholly in water," as he puts it, was at first performed by the one who had led the candidate to Christ. It was after the church was "settled and provided with fixed regulations" that the bishop alone did the baptizing. He sees this freedom of community spirit in other instances, such as fasting, which was at first practiced voluntarily and without any prescription as to time, though later stated days of fasting were instituted. The sharing of their proceeds in the Jerusalem church, "according to what each one needed," was also voluntary and free. This freedom was the basis of their simple trusting faith. They did not *have* to believe in any arbitrary or dogmatic set of doctrines, for they "remained faithful to the teaching of the apostles, to the brotherhood, to the breaking of bread and to the prayers." (Acts 2:42)

Hardly any text reveals the spirit of the primitive community as does Acts 4:32, as rendered in the Jerusalem Bible: "The whole group of believers was united, heart and soul; no one claimed for his own use anything that he had, as everything they owned was held in common." This finds its climax in that great line in verse 34: *None of their members was ever in want.* The circumstance was such that they *freely* (perhaps spontaneously) pooled their resources, even to the disposal of their property, in order to take care of those in need. This was obviously "communism"—or at least *communal*—but being within an atmosphere of freedom and spontaneity it is hardly akin to totalitarian types of communism.

Johannes Weiss reminds us in his *Earliest Christianity* that what happened here was a fulfillment of that ancient prophecy back in Dt. 15:5, where Israel is idealized in the future: "There will be no poor person found in thee, for Yahweh thy God will richly bless thee." They took care of their own poor, all of them. It is a most impressive accomplishment, and it reveals to us something very important about how they lived. They were a united, loving, sharing community. It shows us what unity is. While they were one in heart and soul, there can be no question about their diversity. In that primitive church, beset with its many problems, reconciled diversity was beautifully illustrated.

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In his *Primitive Christianity,* Rudolf Bultmann refers to these primitive saints as "a complex phenomenon" that triumphed over its competitors. He admits that he makes no effort to prove that Christianity is true. He lets the reader decide that, but neither does he attempt to explain the phenomenon. Such a community defies explanation, and it stands apart in the history of religions. But the reason for its triumph, even over the efforts of pagan Rome to destroy it, may well be that it was a community of love. That "the people were loud in their praise" of this humble community (Acts 5:13) was not because they did churchly things. It must be because of what they *were* as a community devoted to one another. Their rapid growth, which Luke measures in the thousands, can hardly be explained except that this new, still Jewish community had what the people were looking for, a loving, meaningful, communal religion. It was Jewish but it was more in that it was the very essence of what Judaism idealized. That a growing, persecuted community, made up of slaves and priests and gentility, situated in a not-so-rich environment, could cultivate itself as a "one heart and one soul" community that allowed no one to suffer want must have profoundly impressed its neighbors as the real thing.

A modern illustration of this phenomenon, in one respect at least, would be the way the Mormons take care of their own, which has no doubt contributed to their remarkable growth. Even those that are critical of the Mormons otherwise are quick to praise them in this respect. One might also point to the several "million dollar offerings" of some of our Christian Churches-Churches of Christ. In order to give a million dollars or more on a single Sunday some families borrowed money, sold property, or sacrificed their life's savings. A Christian Church in Seattle gave a million and a half one Sunday! This kind of thing cannot help but impress the secular world, especially when it is done to help suffering humanity. But all these "miracle Sundays" that I've heard of were for ourselves, buildings and property. The primitive community at Jerusalem shows us how to be concerned for *the poor,* even when they themselves were not all that well off. The modern church is rich, and yet we do so little for the suffering masses of the world.

How did they live? They lived for God. They were a colony of heaven, a people hopeful of a Savior from heaven, who would in the end transform them into Christ's own likeness, as Paul indicated in Philip. 3:20. Prepared by their Jewish faith to suppose God's kingdom on earth was to be secular, they eventually learned that the kingdom was "righteousness and peace and joy brought by the Holy Spirit" rather than rules on food and drink, as Rom. 14:17 indicates. The next verse says, "If you serve Christ in this way you will please God and be respected by men." It is remarkably descriptive of the first Christian community in Jerusalem, for they were obviously set upon being God-pleasers in their righteousness, peace, and joy, and it was this that brought them the respect of the community.

Too many of us have supposed that we please God through rule-keeping rather

than by the righteousness, peace, and joy that the Holy Spirit brings. It is when we *thus* serve Christ that God is pleased and men are impressed. 1 John 3:22 gives us an unusual promise: "Whatever we ask we receive from Him, because we keep his commandments and do what is pleasing in His sight." The Christian is not only one who *habitually* obeys Christ, but one whose heart is set upon pleasing God. The promise is that the Father answers the prayers of His children when they both obey Him and strive to please Him in all things. This places the standard above rules of do's and don't's, where the life of righteousness, peace, and joy is found. One who is willing to venture into questionable behavior because there is no specific command in the Scriptures against it must be one who sees the kingdom in terms of meat and drink. For the heart to be set upon what pleases God is the essence of the kingdom of God on earth. The Scriptures promise that God hears the prayers of such a one. After all, the Scriptures say of Christ that even he did not please himself.

Even when Jesus was set upon pleasing his Father and not men it was this that brought him the respect of the masses. Lk. 2:52 gives a poignant description of Jesus: "He kept increasing in wisdom and stature, and in favor with God and men." We know too that the common people heard him gladly, and that folk generally had to be tricked into turning against him. All this seems to contradict the statements about "the world" hating Jesus and of Jesus telling his disciples that they too would be hated. But "the world" may sometimes refer to the establishment or the ecclesiastical-political order, which did hate Jesus and his disciples. Surely the preacher was wrong who interpreted these passages to mean that Christians must somehow manage to get themselves hated by those around them.

Something quite different is the case. If we serve Christ "in this way"—the way of righteousness, peace and joy in the Holy Spirit—we will please God and gain the respect of the world. That is the way to live. It was the ideal of the primitive Christian community and a valid part of the Ancient Order. — *the Editor*

DOES JESUS ALLOW FOR DIVORCE?

In my *Pilgrimage to Princeton,* appearing elsewhere in this issue, I referred to a conversation I had with Dr. Bruce Metzger, who was one of my teachers when I attended Princeton 30 years ago. I mentioned that we had discussed one aspect of the divorce question and indicated that I would say more about it in a separate article. I do this because of the interest our readers have in this subject. In recent years we have published three articles about divorce, and the response has been vigorous. Our people are eager to know whatever may be gleaned from Scripture on this issue.

What is presented here may be different from what you have always heard, and I am not asking you to accept my viewpoint (or that of Prof. Metzger), but to consider it as an effort to be honest with the Scriptures involved.

I wanted to lay before my former professor a matter that I had been considering, and to get his reaction. It occurs to me that our Lord's position on divorce was the opposite of that given by Moses in Deut. 24:1, where a man is allowed to divorce his wife "if she find no favor in his eyes because he hath found some uncleanness in her." The rabbis had made this law even more liberal, especially the school of Hillel, allowing a man to divorce his wife if she burned his food. Rabbi Akiba saw in "if she find no favor in his eyes" a husband's right to divorce his wife if he found a better looking woman. The school of Shammai interpreted Moses stricter, insisting that a man may divorce his wife only if he find something indecent in her.

When I say that Jesus' position was opposite to this I mean that while Moses and the scribes allowed divorce for almost any cause, Jesus allowed divorce for no cause at all, not even for unchastity or fornication. Our own folk in Churches of Christ have made much of the phrase, "except for the cause of fornication," which appears in Matt. 5:32 and 19:9, deducing from this that Jesus allowed for this one exception. This is of course understandable, for that is what Matthew says, but I want to look at this from a different angle. A fresh look is needed when so many of our folk in a troubled marriage are led to look for "a Scriptural reason" for disrupting their union. I've known of partners to wait around until their mates commit adultery, either by promiscuity or in a second marriage, so that they as "the innocent party" may marry again.

My position is that it is *highly probable* that Jesus never gave this as an exception, and that if we are really intent upon following our Lord we will not think of divorce in any circumstance at all, but will accept his principle as final, that "What therefore God hath joined together, let no man put asunder." When Jesus stated this principle, the Pharisees questioned it, appealing to Moses, "Why did Moses then command to give a writing of divorcement, and to put her away?" Jesus replied that from the very beginning God never intended it, that is, divorce, and that Moses allowed it only "for the hardness of your hearts."

Would it not be strange for Jesus to say all this, rejecting the Mosaic precept on divorce, and then turn right around and allow the very reason that Moses allowed to start with? Moses said, "if he finds some uncleanness in her" he may divorce her by giving her the proper document. The reason, *some uncleanness,* would surely include sexual unfaithfulness. But Jesus rejects this, insisting that what God has joined in marriage is not to be dissolved, and says that Moses allowed such reasons only because of men's hard hearts. In other words, the exception given in Matt. 5:32 and 19:9 is not all that different to what Moses gave in Deut. 24:1, which Jesus would not accept.

This means that I am questioning the exception given by Matthew. If this is offensive to your view of "inspiration," I only ask that you hear me out, for I do not reject any Scripture, and I certainly accept Matthew as Scripture. I am only seeking to be honest with *all* that the Scriptures say. After all, the apostles sometimes spoke on their own, things that Jesus did not say. "But to the rest speak I, not the Lord," says Paul in 1 Cor. 7:12. But even if Jesus did not say what Paul says in that context, I nonetheless accept it as Scripture and as apostolic. I also accept Matthew's exception, "except for the cause of fornication," as Scripture and as apostolic. But I am strongly suspicious that he inserted that exception on his own, and that Jesus never said it.

Mark's account in chapter 10 strongly indicates that Jesus made *no* exceptions to his precept on the inviolability of the marriage bond. In fact verses 1-10 indicate that Jesus had already said all that he thought needed to be said on the matter, that a man is to leave his parents and *cleave* to his wife, for God has joined them, and no man is to put asunder what God has joined. That was that, and

apparently Jesus would have said no more had his disciples not brought the subject up again once they were in the house (verse 10). He then said to them, "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery."

When I laid this before Prof. Metzger he agreed that Mark's omission of the exception given in Matthew almost certainly indicates that he knew nothing of it, and he suggested that Matthew felt free to add it on his own, as an apostle, due to some of the marital problems that had arisen in the church in the intervening years. He went on to say that he had had people insist to him that Mark *did* know of the exception but just didn't mention it. We agreed that this view has serious difficulties. Mark supplies details that Matthew does not, such as the disciples questioning Jesus further on divorce once they were alone in the house. If Mark had known that Jesus had approved of a reason for divorce, similar to what Moses had legislated—fornication or moral uncleanness, it defies explanation as to why he did not include it.

It is noteworthy that Luke (16:18) follows Mark. It is generally agreed that Mark was the first to write and that some years later the other two used his work. Neither Mark nor Luke record the exception, while Matthew does. Which do you think correctly represents what Jesus actually said? One has to keep in mind that Matthew has Jesus giving a reason for divorce very similar to what Moses had allowed, while both Matthew and Mark make it clear that Jesus rejected what Moses allowed, insisting that from the beginning divorce (for any reason?) was not God's intention, and that Moses allowed it (for some reasons) only because of the hardness of men's hearts.

One cannot very well say, as some of our preachers are wont to do, that by reading both Matthew and Mark one has the full story. Mark did not write with the idea that his readers would also be reading Matthew. Nor did Luke. They were all writing to separate audiences.

I asked the professor how he would explain something like this to a "fundamentalist" whose view of inspiration is such that he can't bring himself to cope with a problem of this sort. He said that Matthew should be accepted as Scripture, and that when one follows the exception given by Matthew he is following an apostolic precept. But, he went on to observe, if one is interested in following the highest ideal of Jesus in reference to divorce, he would likely find it in Mark's account.

Looking at this practically, if a brother should come to me with evidence that his wife had committed adultery, I would urge him, in the light of what I see Jesus teaching, to forgive her and not dissolve his marriage. Forgive her seventy times seven, if need be, but don't disrupt the marital union. Do not put asunder what God has joined together! Love and forgiveness are the highest laws in Jesus' teaching. I would *never* divorce Ouida, no matter what sins she committed. I would forgive, forgive, forgive! To die forgiving is a good way to die.

But should a sister come to me with abundant proof of her mate's infidelity, insisting that she's had it and wants out, and there's no place for forgiveness in her —and she has her finger on Matt. 19:9 as Scriptural authority for what she plans on doing, I would not question her right. She has apostolic authority for her decision, and the church should accept her decision on that basis. But I think we are less than true to the Scriptures if we do not continually hold up as the ideal Jesus' highest teaching on the preservation of every marriage through love, forbearance, and forgiveness. Circumstances sometimes make it virtually impossible to follow the ideal. It was probably such circumstances that caused Matthew to expand upon what he found in Mark. Since he was an apostle, I do not question his right to do this, just as I don't question his right to take a lot of Old Testament verses out of their context! My concern is what Jesus actually taught.

Life is such, with all its tragedies, that the ideal often eludes us. Divorce, even if God never intended it, often comes to those who would have it otherwise. Well-meaning people, who would do anything to preserve their marriage, are often the victims of a cruel, debilitating divorce. And often, very often, divorces are perpetrated against all that is good and decent, with those involved flouting the ideals of both God and man. Divorce is nearly always sin, on somebody's part.

But that doesn't mean that it is an unpardonable sin. Jesus accepts sinful man, including the divorced. And when they start over in a new marriage, the church should hold up the ideal. God has made you one, so don't dissolve the union—not for any reason. If our people entered into marriage with that ideal in view, there would be fewer divorces.

— *the Editor*

Travel Letter . . .

PILGRIMAGE TO PRINCETON

One reason I treasure my years at Princeton Seminary is that Ouida went along with me to class. Henry S. Gehman, Norman V. Hope, Howard Kuist, Otto Piper, Andrew W. Blackwood and Bruce Metzger were faculty names as familiar to her as to me. In company with Ralph Graham, a dear friend of many years and a fellow minister in the Church of Christ in nearby Trenton where we lived, we would attend classes all morning and then eat our sack lunches together in the basement of the old library.

Having Ouida in class with me was like having my personal secretary at my side, and I became known as the student whose wife took the lectures in shorthand. As I have often said, Ouida is like Coca Cola in that things always go better when she is along. Princeton remains one of our favorite places. We often reminisce about our drive from Trenton through the picturesque New Jersey countryside, immortalized in our nation's history by the battles fought there during the Revolutionary War, and we remember the walks across the lovely campus in the Fall when leaves of many colors fell from the tall, aged trees. It was a grand and glorious experience.

I often kid Ouida about the way she once laid it on Prof. Metzger, then a young and promising scholar, about baptism. For some reason he was in our car and Ouida had him cornered so he couldn't get away as she proceeded to explain to him the import of Mk. 16:16. I can see him to this day looking out the car window in studied meditation and slowly quoting the passage, "He that believes and is baptized shall be saved." *Very interesting,* he said, once he saw Ouida's emphasis, but she wouldn't turn him loose until he promised to give it further thought!

On that same occasion Ralph and I questioned an interpretation that was common among Presbyterians, that *faith* in Eph. 2:8 was the gift of God referred to

therein. We observed that *faith* in that verse has the feminine gender, while *that* in "*that* not of yourselves, it is the gift of God" is neuter and could not refer to *faith.* Not having a Greek New Testament at hand, the professor graciously offered to check and let us know his reaction. The next day he hastened to assure us that we were right, that "that not of yourselves, it is the gift of God" would have to refer to salvation and not to faith. But that was his victory, not ours. Fresh out of west Texas and Abilene, we were not used to that kind of candor. On another occasion he told us that he was not satisfied with his church's argument for infant baptism. Such simple honesty was disarming. We'd never heard anybody at Abilene say anything like that, such as not being satisfied with what the Church of Christ argues about instrumental music.

Speaking of instrumental music, Ralph and I wouldn't worship with the Princetonians in their elegant chapel because of the organ. So at chapel time we headed for the library while all the rest went to chapel, and we boldly passed them on the way, moving in the opposite direction! Professor Metzger would speak to us rather conspicuously, making it clear that he was aware of our truancy. He might never have known our real reason had they not required us to take a short course in church music. When I told the music teacher of my a cappella-only position, he must have reported it to the faculty, for Prof. Metzger soon afterwards explained to me that he now understood why we were not going to chapel, blaming himself for judging us prematurely. "I thought it was a *lack* of conscience when it was actually *because* of conscience," he said, again blowing my mind. Presbyterians were not supposed to be that Christian!

It still seems a bit ridiculous for me to be leading a class of Presbyterian ministers in a cappella singing, as I did at Princeton, especially since I can't lead singing anyway, a cappella or no. But this time around I prayed and sang with my old class at our 30th reunion, and the organ swelled forth with such magnificence as to be unearthly. But I still do not opt for an organ in our Church of Christ in Denton, Texas, or other such churches, for reasons that seem sound to me, and I don't like the arguments our folk make against instrumental music, especially to the point of disfellowshipping other Christians. *I* will say it!

And I realized more than I was able to 30 years ago that these Presbyterians are also my sisters and brothers in Christ. Their faith and obedience may be imperfect in some respects, but so are mine. We all share a common faith in the things that matter most. This was evident in the message given by retiring Prof. Hope, a church historian, who spoke on the believer's hope in death. I like the way he prayed "Teach us to live as those who are about to die, and to die as those who are about to live."

The historian said some important things about Mk. 12:18-27, which recounts the confrontation between Jesus and the Sadducees concerning the resurrection of the dead. He thought it noteworthy that Jesus would draw upon that portion of Scripture accepted by the Sadducees, who did not believe in a resurrection, to substantiate a resurrection, which was "the passage concerning the Bush" in Ex. 3:6. Their own Bible had God saying, "I am the God of Abraham, Isaac, and Jacob." Jesus interprets: "He is not the God of the dead, but of the living," from which one can only deduce that those old patriarchs are still living. Dr. Hope said it well: "If God enters into fellowship with Abraham, Isaac, and Jacob, he will not allow bodily death to interfere."

Granting that Freud may be right in saying that man is dishonest in facing death, Dr. Hope believes the Christian should approach death with neither a fear of it nor an eager embrace of it, but in simple trust that all is well. It is thus an adventure, not adversity, and in eternity he sees the believer as active in the service of God, not in celestial idleness. He pointed to Paul's assurance in "I desire to depart and be with Christ," and cited instances of how the great reformers faced death with hope and trust.

The service was further enriched by that great hymn written by Harry Emerson Fosdick:

God of grace and God of glory,
On Thy people pour Thy power.
Crown Thy ancient Church's story,
Bring her bud to glorious flower.
Grant us wisdom, grant us courage,
for the facing of this hour.

Ernie Campbell, one of my old classmates who has become one of the nation's most famous preachers, serving for a time as pastor of the great Riverside Church in New York, came home to Princeton to address us. I've read him for years with delight and profit, but this was my first time to hear him since seminary days. He always has something to say. He gave us a definition of sin: "the attempt to control what can't be controlled and the failure to control what can be controlled." Some even try to control the Scriptures, he observed, twisting them for their own selfish ends. He likes to tell how Paul Tillich responded to a man who had the Bible in tow, gripping it vigorously and demanding, "Is this the word of God?" The old theologian said to him: "If its control over you is as great as your control over it, it *is* the word of God to you." For those of us who are too critical of others Ernie had this to say: "You'll never get to heaven on other people's sins."

Ernie had a word for those of us who try to repay God by good works, noting that one is not a Christian because *he* is good, but because God is. No one can confer worth on himself. It is an outside job. Always mindful of the church's mission to the world and aware that the "spit poor" in New York haven't the means to dress as others do, he insisted that the church should urge them to "Come as you were yesterday."

I was eager to visit with two people especially who mingled among the hundreds that gathered for Alumni Day, one being Bruce Metzger, now no longer the *youthful* professor that I referred to, and the other was William Hendriksen, who took his doctorate from Princeton the same year I graduated and who went on to serve as professor at Calvin Seminary. I have long admired his dignified, conservative scholarship. His book on *Revelation,* entitled *More Than Conquerors,* has been on the best-seller list among Churches of Christ. I did not ask the Lord to set these two men up for me, but He must have arranged it anyhow.

At the alumni luncheon I was dutifully seated at one of the tables reserved for our class, and who should come in and take the two vacant seats beside me but Bruce Metzger and his lovely lady. Being an alumnus of an earlier class, Dr. Metzger would have sat at his own table, but with no places left, he graciously joined us younger fellows. He soon revealed that he kept up somewhat with the Churches of Christ-Christian Churches, naming professors and journals and institutions from Abilene to Lincoln. He was pleased that I not only knew of his lectures at Lincoln Christian College, but had listened to the tapes. Mrs. Metzger told of how the Lincoln

folk had sent her a bouquet of beautiful flowers while her husband was away from home at their institution, and how deeply she appreciated it. It reminded me that "the small things" that we sometimes do may be far more important than we suppose.

We talked about everything from the old and new Princeton to the inspiration of the Scriptures—including instrumental music! Prof. Metzger told of the two Presbyterian sects in Scotland that are non-instrumentalists and how they will sing only the Psalms, which they take to be the church's hymnal. The prefect stands before the little congregation, takes his tune from a pitch pipe, and leads a psalm, always a cappella. Their reason is the same as the Church of Christ's, the pattern of Scripture not authorizing it. It is odd, isn't it, that with all the sects we have over this or that innovation, we do not have a party that sings the Psalms only? Not only do we accept a volume of "uninspired" hymns, when we already have a hymnal in the Bible, but we sing songs written by Roman Catholic bishops, such as *Lead, Kindly Light.* The marvel is that no one has protested.

We also talked somewhat about some of the Scriptures related to divorce, which I may share with you in another article since divorce has proven to be the most volatile subject we have dealt with in this journal in recent years.

Needless to say, I was pleased to visit with the Metzgers. Dr. Metzger is highly respected throughout the Western world as a New Testament scholar, especially in the area of textual criticism where he is unquestionably the ranking scholar. I first knew him as a young man when he was hardly known outside Princeton. Today his works are required reading at Edinburgh, Oxford, and Harvard—and at Abilene and Lincoln! Such is the case because of his diligence. While his fellows stopped to tie their shoe laces, he plodded upward through the night, as the poet puts it. I think of Sir Isaac Newton, who said, when asked how he accomplished so much, *By applying my mind to it!*

I often say to the young preachers among us that I chance to be with all over this country that they should, if possible, get as much education as their Presbyterian counterparts. If not that, they should remember our own Walter Scott of the pioneer days. He applied his mind to the Scriptures with such vigor that he could quote all four gospels in *both* the English and the Greek! We actually have preachers who piddle around watching TV more than they apply their minds to the Bible. Being in the presence of the likes of Bruce Metzger inspires one to improve his mind.

And so with William Hendriksen. By the time I had wormed my way through the crowd for the alumni banquet that evening I saw only one vacant seat. Once I had claimed it as my own, I turned to the dignified gentlemen to my left and said, "I had hopes of getting to meet William Hendriksen before this thing is over. You don't know which one he is, do you?" *I am he,* he said. When I explained to him what had happened in my desire to get in a good visit with two men that day, there was no question in his mind but what the Lord had put it together for me. The odds of that happening the way it did, not once but twice, with all the people involved, would be astronomical. It really blew my mind! I had to restrain myself in questioning Prof. Hendriksen, a scholar somewhat my senior and one humbled by decades of dedicated study.

What is the essence of the Christian faith? I asked the crusty old scholar, who reminded me of William Barclay, with whom I twice visited in Glasgow. Forgetting his steak for the moment and gesturing with his right hand for emphasis, he said: "The essence of the Christian faith is to believe that Jesus Christ is the risen Lord." We agreed that it is the essence of the faith that draws men together as brothers and that this can be the only basis for a united church. There we were together, loving and enjoying each other, because we both love and obey Jesus, worshipping him as the risen Lord, despite our differences. He is far too Calvinistic for me, I would suppose, as was Thomas Campbell, but still we found brotherhood in Jesus.

While no one actually said so, I detected that the old Princetonians are fearful that the seminary is today becoming far too "liberal," which is the way institutions seem to go. I was listening in on a faculty give-and-take, which included exchanges on homosexuality. When someone quoted what the apostle Paul said on the subject, one faculty member thundered, "Paul didn't even know what homosexualty is!" I don't think I would have heard the likes of that at Princeton 30 years ago. During one heated session one professor told another one that he was talking too much, and to sit down and let someone else talk! In all this I felt perfectly comfortable, for it sounded like Texas and Tennessee to me.

The Presbyterian divines were understandably on edge in that they had just gone through the homosexuality issue at their General Assembly. Their Task Force, commissioned to study the question of whether practicing homosexuals should be ordained to the Christian ministry and to make recommendations, presented what is probably the most thorough and responsible study made on that subject by any church, which I have read with admiration. The majority report, after an exhaustive analysis of all aspects of the subject, was to the effect that the church must find both a place and a heart for the homosexual, but recommended that the Assembly as such take no action on ordination, leaving that question to the discretion of the presbyteries. The minority report was more definitive in that it urged love and acceptance for the homosexual, but since "homosexuality is a contradiction of God's wise and beautiful pattern for human sexual relationships revealed in Scripture and affirmed in his ongoing will for our life in the Spirit of Christ," it recommended that the General Assembly rule that a practicing homosexual may *not* be ordained to ministry.

Once both sides were heard and the vote taken, it was the minority recommendation that was accepted by the General Assembly. The Disciples of Christ did not function all that well when the same issue came up in their assembly at about the same time in Kansas City. Unlike the Presbyterians, the United Church of Christ, with whom the Disciples may unite, ruled that practicing homosexuals may be ordained. When the Disciples tried to handle the issue it blew up in their faces, and it was finally tabled with no action taken. The Disciples now say that "the tragedy of Kansas City" was largely a parliamentary procedure problem, and they are now seeking to beef up the way issues are introduced and handled on the floor. Well, after all, the Presbyterians have been "a Church," whatever that is made to mean, a lot longer than our folk have. And I might add that they usually study and think things through better than our folk do.

Being myself evangelical, I was amused to find Princeton these days so hung up over evangelicals. It wasn't the case a generation ago. Since they accept seminarians of all persuasions, they have their evangelicals, far more than some of the faculty want. Some of the more liberal professors are made uncomfortable by the questions the evangelicals ask in

class, which doesn't sound right if educators are truly *liberal.* They have even brought the problem before the entire faculty. They can't abide the evangelicals they have in class, if you can imagine that being a problem to a seminary professor.

Some of the alumni are equally nervous. In one meeting I sat in on an alumnus was so disturbed over "the evangelical thrust" that he was about ready to bar them from the campus. He seemed especially disturbed over some of the stuff coming out of "conservative" seminaries and he didn't want any of it or *them* at Princeton. This sounded strange since Princeton itself was once regarded as one of the great conservative seminaries of the world.

Well, I'll buy what Dr. Hendriksen said: *What it is all about is that Jesus is the risen Lord.* If we lose that we may as well shut down the whole operation, churches and seminaries alike.

If the church is kept on being reformed in our day, that reformation will take place *in the churches,* not in the seminaries, neither theirs nor ours. It will be done by grassroots, rank and file Christians, not by professors of theology.

For that reason I'll take the churches. You can have seminaries, both theirs and ours. But I reserve the right to make an occasional pilgrimage to Princeton!

— the Editor

Highlights in Restoration History . . .

CATHOLICITY: "THE RULE OF UNION"

This is one of the most neglected features of our heritage from our forebears, *the ideal of unity based upon what is generally conceded by all Christians.* On several occasions Alexander Campbell set forth the principle of catholicity as the basis of union among Christians, even to the point of making it a challenge to the Christian world.

In 1839 in his *Millennial Harbinger* he began a series on "Union of Christians" in which he admitted that the subject had long been with him a darling theme. But he granted that for a long time he could not see clearly the grounds upon which the union of all Christians could be realized, though he believed he now had the answer. He set it forth in the first essay of the series in the form of a three point proposal:

1. "That a congress of all Protestant parties (and if any one choose to add the Greek and Roman sects, I will vote for it) be convened in some central place, and that this congress be composed of delegates appointed by all parties in the ratio of their entire population."

2. "When convened according to appointment, *the rule of union* shall be, that whatever in *faith,* in *piety,* and *morality* is catholic, or universally admitted by all parties, shall be adopted as the basis of union; and whatever is not by all parties admitted as of divine authority, shall be rejected as schismatical and human."

3. "That all parties shall, by their delegates, solemnly pledge themselves to submit to all things that are purely catholic, or universally accredited by all parties; and to abandon whatever tenets, forms, or usages they may have which are not admitted as of divine authority by all Christendom."

Campbell was so sure of the reasonableness of what he called "the rule of union" that he challenged "him that is of contrary opinion" to give one good reason against it. He was not asking for *two* reasons against it, he insisted, but just one!

Within two years of this proposal John T. Johnson, who one time wrote to Campbell that the union of Christians could be effected if it weren't for the preachers!, arranged a unity meeting in Lexington where Campbell could set forth before the Christian world his catholic principle. Johnson was also largely responsible for the gathering in the same city back in 1832 that resulted in the union of the Stone and Campbell movements. All the denominations were invited to this one in April of 1841 "at which all the religious parties will enjoy equal privileges." The invitation, signed by Johnson, assured all the churches that "The olive branch of peace is held out to all religious parties."

It was a meeting in which resolutions were introduced and then passed or rejected by the audience. A president was selected to preside over the proceedings and two secretaries to report them to the public. Except for a short intermission for dinner, Campbell spoke one of the days from 10 a.m. until 4:30 p.m.! During the address he put forth this resolution:

Resolved, that the union of Christians can be scripturally effected by requiring a practical acknowledgment of such articles of belief and such rules of piety and morality as are admitted by all Christian denominations."

The secretaries reported that Dr. James Fishback, then a leading Baptist who later became a reformer, proposed union upon the Bible alone and on Christ as Lord. On baptism he said, "There is scriptural ground for an honest difference of opinion among the sincere disciples and followers of Jesus Christ, laid in the weakness and imperfection of man, and that they ought not to disown one another at the Lord's table as Christians on account of their difference." He did not present this as a resolution and the secretaries do not tell how the audience reacted, which was made up of many Disciple leaders. But Campbell, writing about it later, said it was the best discourse he had ever heard from a Baptist and wished it had been printed and published to the world.

Campbell's catholic rule of union was set forth as a resolution and was passed unanimously by the immense audience.

One wonders how such a resolution would fare before some of our huge Church of Christ-Christian Church audiences today. Borrowing a page from John T. Johnson, one might conclude that it would pass with flying colors among our rank and file if the preachers would stay out of it! I can just see some well-meaning brother from Fort Worth insisting that a cappella music is a catholic principle of the apostolic faith, though he might hesitate to use the word *catholic!* It is noteworthy that Campbell includes in his proposal that whenever a party insists upon something that cannot be admitted by all parties as universal, it is to be rejected as schismatical. Campbell's position would, of course, allow a church to have practices unique to itself such as a cappella music, but since they are not catholic in nature they cannot be made tests of communion.

Years later, in the Rice debate, Campbell again referred to his catholic position: "Our doctrine is catholic, very catholic," he told Rice and the audience. "Not Roman catholic nor Greek catholic, but simply catholic."

And so it is. We have a catholic creed, the confession that Jesus is the Christ the Son of God; a catholic name, Christian; a catholic authority, the Bible; a catholic baptism, immersion into the name of the Father, the Son, and the Holy Spirit; a catholic Table, spread for all Christians,

and we neither invite nor debar.

Campbell had his answer to the place of opinion and differences: "Where we cannot agree in opinion, we will agree to differ; and a free intercourse will do more to enlighten us and to reform all abuses than years of controversy and volumes of defamation," he said in the 1834 *Millennial Harbinger*. He also said to Rice in their debate: "It is not the object of my efforts to make men think alike on a thousand themes. Let men think as they please on any matter of human opinion, and even upon the doctrines of religion, provided only that they hold the head Christ and keep His commandments."

He was not always so catholic, for he wrote in the *Christian Baptist* of 1826:

> I was once so straight that, like the Indian's tree, I leaned a little the other way. I was so strict a Separatist that I would neither pray nor sing praises with anyone who was not as perfect as I supposed myself to be. In this most unpopular course I persisted until I discovered the mistake and saw that on the principle embraced in my conduct, there never could be a congregation or a church upon the earth... This plan of making my own nest, and fluttering over my own brood; of building our own tent, and confining all goodness and grace to our noble selves and the "elect few" who are like us, is the quintessence of sublimated pharisaism.

The catholic faith of our pioneers is that for which we plead: a fellowship made up of all those who believe in and respond to our common faith, and liberty of opinion in all those things not generally conceded to be universal.

— *the Editor*

Pilgrimage of Joy . . .

LIFE IN THE SPIRIT

W. Carl Ketcherside

In these days I am often asked in public forums how I explain the traumatic experience which I described in the previous chapter. It is not a satisfactory reply to say that I do not explain it, but simply recount it. Our brethren have been conditioned to think there must be a specific explanation to everything. The explanation must harmonize with and conform to our traditional thought-patterns or be summarily rejected or laughed out of court. I know how they feel for I once felt exactly the same way. Nothing can possibly happen beyond our power of comprehension. If we could not explain it, it obviously did not happen. One who said it did was either deceived or a deceiver.

I am grateful that God's grace has made it possible for me to outgrow that kind of arrogance. Now I can be like the man who was healed by Jesus after having been blind from birth. He was subjected to the third-degree and given a Star-chamber grilling by the local Pharisees who would rather have him blind than healed by someone as unorthodox as Jesus. He was ignorant about a lot of things as they related to the "how". But he said, "One thing I do know: I was blind and now I see." That was not enough for the Pharisees, so they threw him out of the local congregation, which is "par for the course" when there are Pharisees around. Jesus heard about it and looked him up, realizing that He was closer to the one on the outside than to those on the inside.

At first I said nothing to anyone about the soul-satisfying entrance of Jesus and the inward supper-sharing experience every day. I just continued to feast with

Him and He with me, rejoicing in the Spirit. You must remember that I grew up among good brethren who prayed out of a sense of duty. It was a command, a legal requirment, an act of worship. You had to go through the act to be safe. If you neglected it God would clobber you. We did not so much pray as we "said prayers." I do not think we expected anything to happen, and it generally did not. If it did we regarded it as a fortunate accident.

As time went on and I was driven by the Spirit within to make myself vulnerable by going among those from whom I had been isolated, the fruits of the Spirit were beginning to be detected in my advocacy of love, joy and peace, as opposed to accusation, challenge and debate. At first no one thought it was real. They freely predicted it would not last and that I would eventually return to sanity and be as mean as I was before. But since I had spent some time in "Arabia" before I returned to "Jerusalem", by the time I began to write on my growing conviction as to the fellowship of the reconciliation, a new wave was beginning to sweep across the religious strand. Eventually it would affect both the Catholic and Protestant establishments and wash over into every segment of the restoration movement.

It ushered in what came to be known as the "charismatic age" although this was a serious misnomer. The more profound student of the new covenant scriptures will at once recognize there can be no charismatic age, for the simple reason that there has never been a non-charismatic age. The work of God has always been made possible by the gifts of God. The Spirit is no less powerful and no more inactive in one century than another. He does not activate in spasms nor motivate in spurts. He has always been the life of the body and will be while the Son sits at the right hand of the Father.

But a lot of branches which had become lifeless and devoid of fruit were led by cultural conditions (I think) to open up their heart to the will of God for the first time, and as a result of fervent entreaty, were filled with the Spirit. They mistook this filling with the baptism of the Holy Spirit and were ecstatic over the boldness and inner might which became theirs. As a result, when I was asked what had brought about the change in my attitude, and I reluctantly described what had transpired, I was repeatedly interrogated as to whether I had received "the baptism of the Holy Spirit."

The answer is simple. I did not. I consider the baptism of the Holy Spirit a one-time experience to bring the body into union, as I regard baptism in water a one-time experience to bring me into union with the body. Before the one body existed, mankind was divided into two great classes. One of these was nigh, the other was far off. One was called the circumcision, the other the uncircumcision. On Pentecost, the representatives of the Jewish nation received the baptism of the Holy Spirit. At the home of Cornelius, several years later, the representatives of the Gentile nations received the "like gift" as did the Jews at the beginning. Jesus became the peace who made both one. He reconciled both unto God in one body by the cross. Both then had access by one Spirit unto the Father.

The baptism of the Holy Spirit is never mentioned again in the word of God. It was unrepeatable because it was unnecessary. The good news was to the Jew first and also to the Greek. After it was established that both must enter into the new relationship and be justified by faith, there was no further need to exhibit the baptism. I reject, as untenable for me, the interpretation of I Corinthians 12:13

which makes this equivalent to what occurred in Jerusalem and Caesarea. Before me, as I write, lies a copy of the *Pentecostal Evangel.* It contains an article by G. Raymond Carlson, Assistant General Superintendent of the Assemblies of God. The title is "The Charismatic Movement Today."

The article contains many good things. It is extremely well written. But it uses the term "Baptized in the Holy Spirit" more times in three pages than it is mentioned in all of the letters to the individuals and saints, as written by the holy apostles. It also makes repeated reference to "the Pentecostal experience." With all due respect to our friends who differ with me, there is no such thing. Pentecost marked the birthday of the earthly phase of the kingdom of God. There can be but one birthday, although there may be many anniversaries to remember or celebrate it. The writer should probably call his "a Corinthian experience," since those who claim the experience distinguish what happened on Pentecost from what happened in Corinth. I do not personally recognize the difference. But I can readily understand why one would not want to be too closely identified with Corinth.

I am quite convinced that the Holy Spirit has dwelt in me since the day I validated my faith in Jesus by being baptized into the name of the Father, and of the Son, and of the Holy Spirit. He was God's gift to me according to His promise when I was granted the forgiveness of my sins and was justified by His grace. The Holy Spirit is the present possession of every child of God in this whole wide world. But I was ignorant that He was my Comforter, my Advocate, my Helper. At first I was taught that the Spirit was the Word. We confused Him with the Bible which tells us about Him, because of an unfortunate and tragic misunderstanding of John 6:63. When gradually forced to relinquish that mistaken notion we drove Him into a corner, bounded by the first century and the lifetime of the apostles, and sheared Him of all power in the present.

Driven to the wall by my own weakness and unbrotherly attitude, when I opened the door of my heart to invite Jesus to come in, the Spirit was freed from the bondage and limitations of my own littleness and unworthiness, to pour out the love of God in my heart. I no longer had to try and "finish by my own power" what had begun by the Spirit (Galatians 3:3). Having said this, I want to clarify my position with reference to those brethren who claim "the baptism of the Holy Spirit." I am not upset by their descriptive terminology even though I think they are mistaken.

It seems to me that many of them confuse the baptism of the Holy Spirit with the filling of the Holy Spirit. There is a real and valid difference between the two. I'm not certain that those within the scriptural context prayed for the baptism of the Holy Spirit, although the filling of the Spirit is connected with prayer and manifests itself in a sense of boldness in speaking God's message, as in Acts 4:31. The baptism of the Holy Spirit was to create a new body; the filling of the Holy Spirit is to renew the members of the body. The experience of the Spirit is more important than what one calls it, just as any deed is more important than its designation. One who is not free to make mistakes is not free to make anything else. So I do not propose to engage in strife about words. Regardless of how one labels what happened to him to produce a closer walk with God I am thrilled that it happened. The result is a blessing and I rejoice in that.

In my case the happening drove me to more than six years of prayerful, and sometimes tearful, re-examination of my whole religious philosophy. I was forced into painful introspection and meditation. It was agonizing to have my idols torn from their pedestals. I came to realize that I had been wrong all of my life in my usage of the scriptures to condone and defend our divisions. When the true meaning and significance of the fellowship began to enter into my consciousness, it was as if a huge burden had been lifted. But that did not come until weary years had passed, and meanwhile I was still abroad. Worse yet, I must return to America and face brethren who had experienced no change. The more charitable of them would come to think I had lost my mind. Many of the others would conclude that I had denied the faith and was worse than an infidel. I would see the day in which I was misrepresented, lied about, and actually hated of men because of His name's sake!

On the evening of March 30 I left Belfast for a brief interlude in England. Taking the cross-channel steamer for Heysham at night, the next morning I caught the train to Ulverston where I found Brother Walter Crosthwaite waiting. In two months he would celebrate the sixtieth anniversary of his first public message in defense of the gospel. I found him still busy teaching the Word, corresponding with the saints, and editing *Scripture Standard.* The five days and nights spent in the home of this godly patriarch of the faith will linger in my memory as one of the most fruitful periods of my earthly sojourn.

We sat before the little grate fire and talked for hours. Never a moment of it was wasted upon trivia, but the subtle humor and tremendous fund of anecdotes and reminiscences of an old soldier who bore the scars of spiritual conflict made the hours pass all too rapidly. It was hard to tear myself away to mount the stairs to the little triangular bedroom where I slept, and after a few hours' repose I arose eagerly to go downstairs and resume our conversation. I am sure that these few days with a veteran in the service were desperately needed to enable me to withstand in the trying years in which I would face growing opposition while trying to divest myself of the party spirit. The morning I left Brother Crosthwaite walked with me to the station. As we clasped hands both of us knew we would never talk again on earth. I wiped the tears away as I boarded the train.

Albert Winstanley and Will Hurcombe were waiting on the platform as the train pulled into Wigan, and they conducted me to the hospitable home of Leonard and Doris Morgan where Nell and I had stayed four years before. I spoke at a different place each night—Scholes, Argyle Street at Hindley, Blackburn, Ince, Albert Street in Wigan—and souls were added to the Lord. Each day Albert and I went from house to house, exhorting the saints, pleading with the unsaved, and comforting the afflicted. Through the mists of the years I can still see the faces of the brethren—Stephen Winstanley, Leonard Morgan, Carlton Melling, Harry Wilson, John Pritt, and a host of others. Many have departed to be with the Lord, but as I write this, some are still camped on this side of Jordan waiting to enter the promised land.

My arrival back in Belfast on April 12 was propitious. *The Evening Telegraph* announced a baccalaureate address for the Reformed Presbyterian Seminary to be delivered to the graduates on April 12, by Dr. James Campbell, M.A., of Larne. The subject of the discourse was to be "Psalms, Hymns and Spiritual Songs." The paid advertisement said the speakers would also discuss the reason for the church's opposition to the use of

instrumental music in public praise. I went early and found myself in the company of aged professors from the school, most of them in clerical garb. For almost thirty minutes I was privileged to converse with the instructors in Hebrew, Greek, Homiletics and Church History. Not one was less than seventy years of age and all were richly endowed with scholastic degrees.

The moderator introduced me to the graduates. I was much impressed with one who had prepared himself to go as a missionary to Syria. I met Dr. Campbell before he spoke and he insisted that I address the assembly briefly following his formal speech. Our meeting created a contact which we kept alive for five years through exchange of letters.

The text of his spech was Colossians 3:15-17. He contended against the use of uninspired songs as expression of public worship, equating hymns and spiritual songs as descriptive of certain types of psalms found in the old covenant scriptures. In his outspoken opposition to the use of instrumental music he declared that it was never really introduced until the 13th century, and then by an apostate church. He asserted that the only acceptable instrument for offering praise was the human heart indwelt by the Spirit of God, and said that every reformer worthy of the title had always seen the need of removing the organ and other human instruments as an indication of the serious attempt to return to the ancient order.

In the closing moments of his speech, the learned Presbyterian decried the use of choirs, solos, and quartettes in the praise service. He asserted that public praise in the time of the apostles was always congregational. It was always rendered to God and never used to entertain men. In a rather impassioned peroration he besought the graduates going forth into the world to resist the tug of the spirit of this age and seek to imitate the holy apostles rather than the unholy world about them.

He was dressed in somber garb with a long black clerical coat and with knee breeches fastened with silver buckles. His feet were clad in the gaiters common to clergymen in the land. As I sat and listened it was not difficult to imagine that Thomas Campbell had returned after all these years, again to address the Belfast Synod, as he was wont to do in days of yore.

OFFICE NOTES

Since you might do some of your Christmas shopping from this column, we will make a few suggestions. For the children or grandchildren we recommend the children's edition of the Living Bible, which is very nicely done, colorful, readable, handsome cover and good paper, 7.95 in hardback and 5.95 in durable Kivar. They come in green, blue and white, green and white, red and white. Also highly regarded is Vos's *The Child's Story Bible.* This book has a 40-year success story and is touted by folk like Mrs. Billy Graham, Bill Moyers, and Norman Vincent Peale, who regards it as the best summary of the Bible in story form available anywhere. It comes wrapped in cellophane at 9.95.

For a studious adult an ideal gift would be *The Westminster Dictionary of the Bible* at 14.95, which is the best that money can buy, highly readable and positively dependable. I studied at Princeton under the man who wrote it. Or you might give the *Eight Translation New Testament,* which has all these in one, side by side: King James, Living, Phillips, RSV, Today's, Jerusalem, New English, NIV. It provides the quick and easy comparison that good students like to make. 19.95 in hardback and 14.95 in Kivar. We also have *Halley's Bible Handbook,* which has 806 pages of facts, photos, archaeological discoveries, and even brief commentary, a longtime favorite, 5.95.

A concordance makes a great gift to one who has nothing better than a few pages in the back of her Bible. You can get *Cruden's Complete Concordance* in hardback for 7.95 and in paperback for only 3.50. If you want a one-volume commentary, which is really six volumes in one, then it should be Adam Clarke's *Commentary on the Bible* at 14.95. A sweet little gift to almost anyone, but especially to the young marrieds, is *The Honeymoon Is Over* by Pat and Shirley Boone. You'll love it as they open up their home to the world, 6.95. If someone wants a study Bible, the *Nave's Study Bible* is hard to beat at 17.95. The serious NT student will greatly appreciate *Paul, Apostle of the Heart Set Free,* a definitive study by F.F. Bruce, 13.95

Some of our new subscribers might like to peruse some of our old copies. We will send 18 back copies, selected at random over the past several years, for only 3.00. Our tract, *Body Ministry,* is 12 for 1.00.

We still offer Campbell's *Millennial Harbinger*, the two-volume set, for 14.95. Campbell's *Living Oracles,* which is his translation of the NT, is 10.50.

We have restocked some titles that are popular with our readers: *Daughters of the King,* a startling proclamation for all women who want to be free, 2.45; *The Mormon Papers,* 3.45; *Locked in a Room with Open Doors,* 3.45; J.W. Robert's *Commentary on Revelation,* 5.75. I recently asked Dr. Dave Reagan, Central Church of Christ in Irving, Texas, who has made a rather extensive study on Revelation, what book on that subject did he find most helpful. He named Merrill C. Tenney's *Interpreting Revelation,* which can be yours for 5.95.

Our bound volumes still available are: *Principles of Unity and Fellowship* (1977) 5.50; *The Word Abused* (1975-76) 5.95; *The Restoration Mind* (1971-72) 4.50; *The Quest of God* (1968) 3.50.

READERS EXCHANGE

I sure liked the article on mutual ministry (Body Ministry). That is one of the areas in which I think more should be written. It sounds to me that your services there in Denton are getting back to fundamentals. We need congregations that would fit into this type of service, not so much money spent on fine buildings; more Bible study by the members. Then we would be fitted for personal evangelism, and we might not have so much time to fight among ourselves.

— *W. Earl Fiscus, Riverside, CA*

Greetings from a member of the "one man system." Thank you so much for your lead article in the last issue of your magazine! It came at just the right time. I have just begun a series of sermons on the church, and what you are saying is right in line with the kind of things I'm trying to teach. Thank God for your "fellowship" with us Christian Church folk.

— *Louie Marsh, Kingman, AZ*

(The essay referred to in these excerpts in available in tract form at 12 for 1.00. They slip easily into the letters you send to relatives and friends. — *Ed.*)